1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

ing the emblem of the tribe, and brought it to the ground. With the sudden overthrow of the Holy Standard, the resistance of the Amarat also broke down and, terror-stricken, they suffered a crushing defeat.

On the battlefield the victors found Jidua, killed from ambush by a foot-soldier, and the Amarat maiden of the camel throne—Jamila—who had stabbed herself to death so as not to survive the shame of her people's defeat. The Wuld'Ali, indeed, claim to this day that Jidua had been Jamila's lover; for, they say, the lifeless bodies of those two were found side by side beneath the collapsed *Markab*, and one of Jamila's hands was still clenched round the hilt of her dagger while her other hand clasped the hand of Jidua.

After the defeat of the Amarat, the *sheykh* of the Wuld'Ali presented the *Markab* and with it Jidua's sword, now famous, to the Ruala, since it was a Rueyli who had overthrown the *Markab* and thus brought about the victory to the Wuld'Ali. Since then this sacred emblem has been in the hands of the Sha'lan family and has accompanied the Ruala in all their victorious wars, a symbol of their dominant position among all the Bedouin tribes of Arabia.

Of Jidua's sword—Thu'l-Hayyatu—"the-one-endowed-with-life"—there is also an older legend, which the aged Prince Nuri Sha'lan thus related to me:

In the fifth century of the Hegira (the twelfth by our reckoning) when the 'Anaza Bedouins were still grazing their camels south of Teyma at the Jabal Bird, it happened on the sacred pilgrim's road to Mecca from Damascus. Janda ibn Mubadir, an ancestor of Jidua, was

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

travelling with his clan toward Khaybar, seeking the *Dira* (pasture grounds) by the Jabal Abyadh and in the Wadi Rama. One still dark night, when the red campfires flickered in the tents, the air was suddenly filled with a terrific roaring. A mighty thunder-clap rent the sky, the ground trembled and swayed, and the whole world seemed to be tumbling. Every living thing leapt up in mortal terror and ran hither and thither. From the midst of the dark heavens above there broke forth a light that shone over the quaking earth with swiftly growing brilliance, until in a moment it had equalled the luminous power of the noonday sun and surpassed its heat. It blinded men and beasts and struck them down. The earth split; a sound of hissing, tearing, and crashing beyond the power of description filled the air, and a sulphurous smoke hung over the scarred earth.

When morning dawned it was found that many persons had been struck dead; their mutilated bodies were lying about. A crater-like scar marked the place where an unusually large meteorite had buried itself. In addition, a number of men and camels had disappeared without trace into the bowels of the earth, buried forever under sand and stones.

Janda ibn Mubadir and his war-mare, as well as two of his camels, lay dead before the wreck of his torn and partly burned tent. From opposite ends of the desert, from Haleb (Aleppo) in the north and el-Tayef (near Mecca) in the south, came reports that this exceptionally brilliant meteor, with its eerie sound, like "ker-ker-ker", had been observed, and that even the noise of its striking had been heard.

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Some years afterwards some bolder spirits among th Bedouins nerved themselves to examine the hole torn i the earth. To their joy, these Bedouins discovered tha the rift, widened and cleared by them, began to fill wit water. Bir er-Ra'ad (the Thunder Fountain) they name the well. During the excavation, they found small frag ments of the splintered "messenger-from-the-sky." son of Ibn Mubadir took one such fragment from th meteor and fashioned from it a sword two and a hal feet long. It gleams to-day as it did then, as if it wer brand-new. It is of a bluish tint without one rust stai and fine silvery wavy marks run down the precio blade, which is as light as a feather. A silversmith Damascus made a handsome hilt and an equally hand some scabbard for it, and another artist engraved th blade with Arabic runes in gold.

"The Sword-of-Janda-and-Jidua" is thus, in the tru est sense, a gift of heaven, and that is why it is calle also the "Sword of God" and "The Life-endowed One

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When, at the end of that time of grievous famine, t Ruala had entered the life-giving pastures of the Fid' and Saba, Amir Nuri Sha'lan presented me with th sword, to keep in remembrance of this adventure a my share in it.

I need not say how much I treasure it.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

CHAPTER I

THE HEAVENLY BODIES AND THE WEATHER

THE SUN AND MOON

The Rwala imagine that their life is regulated by the moon. The moon condenses the water vapors, attracts the rain clouds, distils the beneficent dew on the pasture, makes possible the growth and longer life of plants — particularly the perennials, which are of the greatest importance to the camels — and grants to the traveling Bedouin comparative safety and refreshing sleep. 821

On the other hand, the sun would like to destroy the Bedouins. It dries up all moisture, not only from the ground, but from plants and animals as well as from man, destroys all life, renders possible the invasion of enemies by allowing them a wide view, and takes revenge on the destroyed animals and human beings by transforming their dead bodies into deadly poison. The sun is a strong, bony female, full of passion and anger. Being sterile herself, she is jealous of all life and would spoil it while yet in embryo. Ever since the woman sun has been known to the Bedouins, she has always been equally old and equally mean. Whether she ever was any younger and has had children they do not know, but they think that, if she could be restored to youth and could bear children, she would at once grow kinder.

The moon is a merry youth, full of vigor and high spirits. The sun is his wife, but he does not live with her. Only on the last day of the old and the first of the new moon does he stay with her for sexual intercourse, but her passions he is unable to satisfy. From fear of her and the needless waste of his vigor the moon grows very thin. At first he refused to gratify the desires of his old yet insatiable wife, but this enraged her and a fight took place between them, in which they each knocked out the other's eye. Since that time they have both a dark stain or scar in that place. Each longs for

821 the lost eye: the moon in order to do good to the Rwala, the sun to hurt them still more. The moon sometimes says: "By God, if thou hadst not knocked out my eye, I could bring it about that the falconer could hunt in a bright night; *w-allâh law lâč faṣṣaḫti ʿejni la-ḫalli aṣ-ṣaḳḳâr jihedd beḳamrâje.*" To which the sun replies: "By God, if thou hadst not knocked out my eye, I should have had a two-year-old she-camel roasted in a red-hot plain; *w-allâh law lâk faṣṣaḫt ʿejni la-ḫalli ḥeżżjet al-bel tišwa' bramżâje.*"

The moon and sun have a common enemy. This is a fish-like female monster called *ḫawt*. *Al-ḫawt* has persecuted them from time immemorial but seldom succeeds in deceiving them. Still, whenever she does so, she opens her maw and tries to swallow them. Sometimes they elude her, so that the monster gets only a small piece of them, but at other times she gulps them down whole. The woman sun is so scorched and bony that even the *ḫawt* cannot digest her and she is soon vomited out unhurt. Then the Rwala are vexed that even the *ḫawt* cannot rid them of the murderous sun. But for the moon they are much concerned. When they notice that the *ḫawt* has bitten into the moon youth, most of the camps become agitated and from the tents pour out both men and women hurrying to the moon's assistance. The women beat their copper pots, the men brandish their spears, cut the air with their swords, and shoot, all crying in unison: "O *ḫawt*, let the moon go! *jâ ḫawt eṭlaži al-ḳamââââr.*" If that is of no avail, the men leap on their horses, the women on the camels, and all gallop in the direction where the female monster is threatening the moon. So far they have always succeeded in rescuing the moon, but they still fear that the *ḫawt* may win; therefore there is a night watchman in every camp, whose duty it is not only to watch over their property but over their benefactor, the moon, as well.

Much uneasiness, too, is felt by the Bedouins on the first night of the new moon, *lejlet as-sarra*. Since the moon at that time appears neither west nor east, they watch the western sky anxiously after sunset on the following day, in the hope of discovering at least a little piece of the circle, *lâžmeu min ḳarṣateh*, of their emaciated benefactor. If they sight the new moon, they show him to each other and raise their hands to him, crying: "O thou new moon! O lord! O our benefactor! O powerful new moon! O thou, who savedst us (from

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

an attack) this (month) just passed, wilt surely save us also 821
in that which is now beginning. *Jâ helâl jâ sajjed jâ sa'îd jâ 'azz al-helâl jâ-lli fakkejtna bha-lli zell tafekkna bkalli hell.*"

The Rwala never know positively how many nights old the new moon is. When discussing this they fall to quarreling and then have to believe what the older and more experienced say about it. But from generation to generation the confidence [593] in the elders is on the wane. The young men are too clever and heed neither the advice nor the hints of their parents; whereat an old father thus complains to his son: "My son, there will come a disobedient generation, which will claim of (the first night of) the moon that it is already two nights old; *jâ woledi jeṭla' ǧîlen wâni jeḳûl lal-helâl eben ṯâni.*" An old neighbor of his adds: "A perverse generation is coming; if thou invitest them to feast, they will never find enough to drink or eat; if thou raisest thy war cry for help, they will not come; *jeṭla' ǧîl medfa' ilja 'azzemteh mâ jarwa' wmâ ješbaʿ w-ilja naḫejteh mâ jefza'.*"

The Bedouin is most happy from the eighth to the eighteenth night, for the moon in that period is still alive at sunrise, *taṭla' aš-šams w-al-ḳamar ḥajj.* These nights are called the white, *lejâl al-biż.* The Bedouin cannot then be discovered from afar, nor suddenly attacked from near by, as he sees farther than the rifle would carry. Beginning with the eighth night he can sleep easily; from the tenth onwards, he need not drive together the camels which lie here and there around his tent; *lejlet ṯemân nim bamân w-lejlet 'ašar lâ tarodd an-našar.* In these nights the fire of a lonely traveler can be left burning; on war expeditions no lantern is needed to show the way — what wonder then that the grown youth wishes: "I would that the night were always bright moonlight, the depression always freshly green, and that I might live on, growing neither younger nor older; *abṛi enna-l-lejl aḳmar w-ar-roż aḫḍar w-ana ḥajj lâ aṣrar w-lâ akbar.*"

But after the eighteenth night trouble begins. Thieves prowl around, hostile troops ride through the region, the smallest fire can be seen from a great distance, and danger threatens from both near and far. Therefore the warning is heard over and over again: "The twentieth night! Guard thy property, wretch! *lejlet 'ašrin eḥfaẓ mâlak jâ maskîn.*" The darkness of the night fills the wakeful with terror, and they cry out: "God save us from the evil of the darkness and of those

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

821 who walk by night': *allâh jeṭfina šarr az-ṣalma w-az-ṣâlmin*."

In winter time the moon passes across the center of the heavens, but in summer it stays on the edge, *ma' baṭin a-sema'*, while the sun burns right overhead.

805 The Bedouin divides all time into two periods: one when the moon reigns and the other when the sun reigns. The first is called the night, the second the day, *nahâr*, and together they form our day of twenty-four hours, *jowm*; this name, however, is not used by the Bedouin, who speaks only of the night or the nights; the day, the reign of the sun, is regarded as an appendage of the night, which begins with sunset and ends with sunrise. The period of sunset is called *moṛreb*; the first part of the night, *'aša'*; the time between sunset and dark, *'atîm*; then follows *al-'atîm al-aḫir* (the second *'atîm*) and finally midnight, *nuṣṣ al-lejl*; the period between midnight and sunrise is *tâli-l-lejl*; then comes *šakkat al-'amûd*, or the time when the morning star begins to rise above the dark horizon; and finally the dawn, *ṭa'at al-ḥamâr*. The period of sunrise is called *ṣubḥ*; when the sun has risen and dried the dew, or about halfway between sunrise and noon, *ẓaha'*. Noon is called *ẓuhr*; then follows *al-kâjile* or *ṣakkat al-'omaj*, the time of the siesta. About midway between noon and sunset is *'aṣr*, and then comes *'aṣejr*.

The division of the day into hours is not known. The word hour, *sâ'a*, they use, but in the sense of "right away," "in a minute." For instance: "Light the fire right away! *bsâ'a*." The days of the week are not counted. *Sbû'*, a week, means not only seven, but also five or even nine or more days. Whether the month has twenty-eight or thirty days they do not know and do not care, as they count the nights alone.

For the individual months they have no special names. Ḥmâr, first slave of Prince an-Nûri, insisted that the successive months are named as follows: *'âšûr, ṣofar*, four months of *al-twâm, al-ṛarra, al-kṣejjer, ramaḍân*, two months of *al-afṭâr*, and finally *aṣ-ṣaḥijje*, but none of the common Bedouins, not even one of the younger chiefs, knew all these names. *Ramaḍân* and *aṣ-ṣaḥijje* were known to all; of the rest everybody could name some but without knowing the order.

The year itself begins with the autumn. When every stalk cracks, *jiṭekk al-'ûd*, and breaks — a sign of its being completely dry — then the Bedouin observes the clouds and waits for the rain and the new year which follows.

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CLOUDS AND RAIN

821 The rain is caused by the new moon. As soon as the rainy season ends, the new moon sucks and draws the water from the great sea in such tiny drops that even the *ḳaṭa* bird could swallow a hundred of them at once. These drops the new moon places in symmetrical rows and forms of them vapors and thin clouds, *rejm*, somewhere far in the west — at al-Ḥazra, or Tunis, as some think. Then, scarcely has the star Canopus appeared on the horizon in the autumn, *al-ḥarîf* (for *al-ḥarîf*), the time when the Bedouins have neither water for themselves nor pasture for their herds, than Allâh sends his angel to the far west. The angel compels the drops to cluster closer together and thus forms the dark clouds, *seḥeb*, which he draws to the left (that is, to the north), where he puts them in chains. These clouds he thickens, *jeḫaǧheǧ*, by more and more small clouds, *rejm*. Finally, grasping the stick, *meḥǧân*, with which he guides his female riding camel, he drives them before him, *ješi'lha*, above the territories of the Rwala and other Bedouins and compels them to let their water fall on the scorched desert. If any cloud resists, the angel beats it with his *meḥǧân* into lightning, *jer'aǧ*, and thunder. The lightened cloud then gives up all the water it is carrying, dissolves, and disappears.

But it is not every cloud that brings rain. The Bedouins like best the clouds called *seḥeb* and *mizen*. A *saḥâba* or *saḥâb* is a dense gray cloud, which often becomes yellow-stained and then never fails to give rain, *ilja rakkaṭat nakkaṭat*. A *mizne* is a small cloud, originally white, which is joined by many other similar clouds, *jitafâze'en*; the augmented cloud rises, grows black in places, flashes with lightning, rumbles with thunder, and produces heavy rain, *ṣana'at*. The Bedouins are wont to say: "Thou art the cloud with the white spot whose abundant rain has surprised us. Truly, I welcome thee twice, for even the earth welcomes the moisture it has received. *Enti mirnet al-ṣarra alli ṣaššâna halalha wa-halli bič halûtên ḥalwat al-arẓ bebelalha.*" When it is raining very heavily, the Bedouin rejoices, saying: "The rain is pouring in streams, the world has changed into a torrent; *hallal al-maṭar hallal sajjalet ad-dinja.*" If rain can be seen falling at a distance, men say: "The world has prayed successfully for an abundant rain, *istahallat ad-dinja.*" A downpour which lasts a little while only

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321 is called *rahâžijje* (or *marhâž*). A downpour which irrigates a small territory is *hemlûl* (pl., *hemâlil*). If there is abundant rain over a wide district, the rain is called *dîm*. The *saḥâb* cloud brings the heaviest downpour; therefore one may often hear: "The *saḥâb* cloud is a robber strewing on the hills a mixture of stones and gravel, *saḥâb nahhâb jarmi 'ala rûs al-ḥzûm ekhlâl*." A heavy downpour carries away the fertile soil suitable for different plants from the lofty hillocks, which resemble waves, and there remain large stones of various sizes only, among which the camel can find but sparse pasture. The Bedouins call a completely overcast sky *mṭawwag*. The semi-transparent, cobweb-like clouds floating under the upper dense clouds are the rain-giving clouds, *rwêjât al-maṭar*.

All clouds obey the dictates of Allâh, who sends his angel to them. The angel holds a stick, *mehǧân*, in his hand, urges on the clouds, shouts at them, and beats the disobedient. A swish of the *mehǧân* is the lightning's zigzag course, *'akraba*: the shout and the blow are the rumbling of thunder, audible as far as a two days' march (over one hundred kilometers). If a thunderstorm is near, *'lja ra'edat as-sahâba*, the Bedouins, in happy anticipation of rain, shout: "Bring us a good pasture, O mighty one! O what a lovely sound! *A'mer jâ kerîm jâ zên al-waṭaj*." At each flash of lightning they exclaim: "How powerful art thou, whose countenance is glorious (whose protection is known to all)! *'azzak jâ 'aziz al-waǧh*." If the lightning strikes something, *ta'aš al-barḳ*, in the neighborhood of the camp, the Bedouins fear lest pieces of the clouds may fall down and bury them; hence they cry: "Lift the sky from the ground, thou strong one, who art merciful (when thou couldst slay)! *erfa' al-'arš 'an al-ard jâ mâne'en žûwi*."

Sometimes a piece of the sky, consisting of fire and iron, actually breaks off and falls on a Bedouin, killing him, *flân ṭâḥat 'alejh aṣ-ṣâže'a*. If it rains from a great height, the water floods some small star, of which there are thousands floating in the firmament on cold nights. Every little star burns like a piece of red-hot coal, *ǧamra*. When the rain falls upon it, the star is quenched, begins to hiss, breaks to pieces, and falls down to earth. While falling it wails for help, *ǧaraǧ*. In the desert such a fallen star forms a furrow, *maṭîh an-nejm*, forty to sixty paces long, at the end of which it hides itself. Whoever observes the fall of a star runs instantly with a water bag to its hiding-place, pours water over it, shovels

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on gravel and sand, and then waits a whole year. At the expiration of that time he scrapes away the sand and gravel, takes out the star, and brings it to a good swordsmith, who melts and beats it into a saber which can be sold for one hundred Turkish pounds ($450). 821

If there is lightning and thunder, but the clouds begin to scatter and disappear, the Rwala pray: "O, that he, who sends (angels) to the cloud, may send (an angel) to it on eight riding camels and say to it: 'The gift (of God) shall come down.' *Já min jirsel las-saḥâb jirsel leh ṭamân erčâb w-jakûl leh 'afwa' jîği.*" If merciful Allâh spreads out the clouds on high and but few drops fall, the Bedouins lament: "After this (rain) we have lost what might have brought us gold, (we have lost it) like a vibrating mirage. Truly, we can do nothing without Allâh. *Min 'okbeh radd ṭwa-d-ḍahâb miṭl ṣakṣâḥ as-sarâb 'okb allâh má ḥenna šien.*" Abundant rain would have given the camels good pasture and for well-fed old camels gold can be had from the 'Akejl.

The end of the rain in the daytime is announced by the rainbow, *sejf al-maṭar*. As soon it appears, the clouds grow calm; *ilja sajjefat sajjefat*.

SEASONS AND RAINY PERIODS

In summer the clouds are plentiful, but they bring no rain. Only in the autumn there becomes visible either on the right or on the left of the sun a sun dog, *middat aš-šems*, a sure sign that rain will soon come. In this season the seer, *ṣâḥeb as-sirr*, of the Nṣejr clan, Mbârek eben Ḥwêmel, takes a large handful of salt and, dividing it into six small heaps indicating the principal rains, arranges them in the form of a cross, *ṣallab*, thus: 821 791 787

o *šhejldawi*
o *šitawi* o *ṭrâwi* o *ṣejfi*
o *ǧôdawi*,

and then lies down by them and waits for what Allâh's messenger will tell him during the coming night. On the next morning he and the others examine the heaps. The one where the most salt is melted is the one which will produce the most abundant rain.

The year of the Bedouins begins with the first heavy 805
rain following the appearance of the star Canopus, *šâ'il*, in 132

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805 the first days of October. "Canopus has shown himself; well,
132 then, let us go into the inner desert; *ṭala'at as-shejl nušarreẓ*," is now the cry of the Bedouins, who, leaving the borders of the settled and cultivated districts, wander with all their possessions into the interior of the desert in search of pastures. Canopus reigns for forty nights, after which the Pleiades, *ṭrajja*, take the helm for twenty-five nights, *ṭrûwi*, to be followed by Gemini, *ǧawza'*, for an equal period. Thus the reign of Canopus, the Pleiades, and Gemini lasts ninety days in all — three months — and this season of the year is called *aṣ-ṣferi*, corresponding approximately to October, November, and December. Next, the star Sirius, *aš-ša'era*, rules for forty nights; this season of the year is called *aš-šta'*. For fifty nights after Sirius the ruler is Arcturus, *as-smâk*, but in the middle of our April the reign of the stars ends, as then the summer, *aṣ-ṣejf*, appears, which lasts to about the beginning of June and is succeeded by the dry season, *al-ḳêẓ*, extending over four months, to about the first days of October. The Bedouin knows, therefore, five seasons of the year: *aṣ-ṣferi*, ninety nights (from the beginning of October to the beginning of January); *aš-šta'* forty nights (to about February 20), followed by a period sometimes called the second part of *aš-šta'*, ending about March 4; *as-smâk*, fifty nights (to the middle of April); *aṣ-ṣejf*, to the beginning of June, and the four months of *al-ḳêẓ*. The common Bedouin is quite ignorant of any other division of the year.

821 The rains are divided by the Bedouin into *al-wasm*, *aš-*
132 *šitwi*, *as-smâk*, and *aṣ-ṣejfi*. The first includes the rains of *as-shejlâwi*, *aṭ-ṭrûwi*, and *al-ǧôzâwi*, i. e. the rains of Canopus, the Pleiades, and Gemini, or the *aṣ-ṣferi* or autumnal rains.
[221] As soon as Canopus appears, the Bedouins leave their camps, pitched in the valleys and the broad dried-up river beds, which are often over two hundred kilometers long. After copious
[131] rains have fallen at the heads of these valleys, the water rushes wildly through the channels, washing away the camps and drowning both the people and their herds; hence the
[245] proverb: "When Canopus rises, trust not the creek and gather dates even at night; *ilja ṭala'at as-shejl lâ tâmen aš-sejl wa-tlammes at-tamr bel-lejl*," because at that period the dates are ripe and no selecting is needed. The *shejlâwi* rain is also called
132 *al-ḫerfi* (or *al-ḥerfi*). If the ground is thoroughly soaked with
137 it, *arṭ mawsûma 'alejha-l-ḫerfi*, there soon appear on all sides

In the inner desert

the word *rabî'* does not signify a season of the year; it is therefore impossible to translate it by the word spring, as we may when we are dealing with the settled and cultivated territories. The *fellâḥîn*, inhabitants of the cultivated territories, enjoy the *rabî'* from year to year, and, as it always begins at the same season, the *rabî'* for them signifies the spring. The angel Ǧibrîn, who rules over the rain clouds, likes neither the Rwala territory nor the desert; therefore he spreads his wings over them, so that it rains there only in narrow strips, i. e. where the rain slides off his wings. On the contrary, when he flies over the territory of the *fellâḥîn* he folds his wings as close together as possible, and then the rain falls everywhere. On his journey over the desert Ǧibrîn beats the clouds to make them fly the faster, but over the settled territory he leaves them in peace and it rains abundantly there. The teachers of the Koran in explanation of this conduct of Ǧibrîn say that he is angry with the Bedouins because they disregard the instructions which he imparted to the Prophet (Mohammed).

If the earth is not thoroughly soaked by any of the autumnal rains, then there is no *rabî'*; *al-arẓ alli mâ tinwasem mâ terabbe' muḥtije*. The abundance, *rabî'*, is also greater and of longer duration if the ground, after its soaking by the autumnal rain, is visited in addition by an abundant *smâk* rain. Then the whole steppe and even the desert are transformed into a delightful meadow. Every valley and piece of low ground or gentle slope, all the plains composed of fine red sand, as well as the rifts and heights are at once covered with an infinite variety of annuals and perennials. The camels nibble at the greatest dainties only and grow so fat that they can hardly move. The milk often flows or drips from the udders of the she-camels, which are full to overflowing; the mares and foals roll about in the thickest grass and the Bedouins, men, women, old people, and children, have more sweet or sour milk and camel's fat than they know what to do with. Moreover, they have the hope of a sure profit in selling the superfluous old or sterile she-camels to the 'Aḳejl buyers, who pay well for fat animals. In a territory where there is a *rabî'* tents can be seen scattered all around. With plenty of good pasture close to their tents the herdsmen do not drive their camels far out. Pure cold rain water can be found in every low-lying place, rock crevice, and hole in the river beds. Every one bathes, the clothes are washed, and parasites of all kinds

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

a dead and death-dealing desert. This[1] is the work of the woman sun, whose sole aim is to burn and destroy.

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HOT AND COLD WEATHER; DEWS; WINDS; FOGS; MIRAGES; SAND STORMS

The greatest heats, called *ḥâmm al-ḳlejbên*, occur in the season of *al-ḳêẓ*; *ḥamm as-shejl*, the season immediately before the rise of Canopus, is the next hottest. When the Pleiades, *aṯ-ṯrajja*, disappear from the heavens, every stalk dries up, *ilja ṯâbat aṯ-ṯrajja kill ʿûden jibes.* 132

The season of *aš-šta'*, with a few days before and after it, is the coldest of all; from about December 11 to January 20 is the time of the real winter, *al-marbaʿanijje*. The *šta'* cold is followed by the seven poisonous nights, *sabaʿ semm*; then come the seven bloody nights, *sabaʿ demm*; and finally seven nights in which the fat (of the camels) is either increasing or decreasing, *jisîr ad-desem w-lâ jisîr*. In explanation it should be said that the nights of the first and second week following the *marbaʿanijje* are often so cold as to make the life of both human beings and animals miserable; the noses of the camels even bleed from the effects of the cold. Not until the third week, or about the middle of February, do the cold nights begin to alternate with warm ones. In the daytime the earth is warm but at night the air stratum more than one meter above the ground cools off; wherefore the two giants (i.e. the camel and the palm) suffer much from cold, *bard aṯ-ṯawîlên*. In winter, *al-marbaʿanijje*, all of Palmyrena, all the territories of al-Ḥamâd, al-Wudijân, al-Ḥeǧera, al-Ḥunfa, Ḥesmaʾ, and even the Nefûd are covered with white frost, *ḥalît*. In Palmyrena, al-Ḥamâd, and al-Wudijân trees and bushes become white with hoarfrost, *ǧelîd*, at that time. Snow falls, *feleǧat ad-dinja*, in Palmyrena, al-Ḥamâd, and Ḥesma in large flakes, *ṯwêrât*, regularly every year, but as a rule it remains on the ground no more than one day, excepting in Palmyrena, where it sometimes stays longer, causing great losses to the owners of sheep and goats. [821]

The dew, *ṯall*, *neda'*, or *ṯofal*, is plentiful all the year round, especially during the summer months. It is sent by the moon to refresh both the annuals, or grasses, *ʿeśeb*, and the perennials, or woody plants, *šaǧar*, which otherwise could [821]

not support the sun's heat.

1 [The drought--Analyst]

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

not support the sun's heat. Hail falls sometimes instead of or with rain, and the hailstones are often of a size large enough to wound and even kill young camels.

[821] As every breeze comes from Allâh, nobody dares curse the winds. A light wind is called *hâwa*, also *habûb*; a strong one, *ṣalf*. The west wind is the most frequent. In summer it springs up regularly two hours after noon, cools the heat of the day, and is called *barrâd* or *ḍa'ḍâ'i*. The north wind, *aš-šemâli*, blows almost exclusively during the *šta'* season, dispersing the clouds and absorbing their water, and therefore called *as-salâjta*. In the winter time the Bedouin likes the south wind, *al-žibli*, best, as it is always accompanied by rain, *as-ṣkajje*. The east wind, *aš-šerži* (or *aš-šeržijje*), generally blows for only three or four days, and the west wind always follows after it. Towards the end of the *smâk* and *ḳêẓ* seasons the east wind is especially strong, blowing then for as long as seven days and nights. It is called *semûm*, is exceedingly dry and hot, and causes much suffering especially among women and children. They would all perish if it blew for more than seven days. Sometimes the northwest wind, *an-načbe*, blows in winter, usually on nights when there is no moon and the stars alone are shining. A night of this kind is called *ǧird*; it is very bright, but icy cold. If a stiff but cold west wind blows at night, the night is called *šalta*. A warm, cloudless night is known under the name of *ḳamre zerîž*; a warm but clouded night is called *ẓalma' delkes*, and a dark rainy night, *ṛadra'*.

If on a bright sunny day the view is not clear and the horizon is slightly hazy, the day is spoken of as the *ṛaṭâṭ mâ ja'ṭi-š-šowf*. During the hot summer days the noon atmosphere is almost opaque and the sun resembles a yellowish disk; this is the *čatme* (or *čitâm*). In autumn and winter a dense moist [821] fog, *ḳubejs* (or *kubejs*), hangs over the country. The Bedouins think that the fog can hear like human beings and is afraid of the fox, and therefore they shout at it: "O father of the fogs, run away! The fox! *Jâ-ba ḳbâs 'ank aṭ-ṭa'leb.*" They take fog to be the creation of the earth spirits, *ǧinn*, as it usually appears to come out of gullies and jagged rocks, where it also remains longest. Besides the *ḳbejs* in the cool season, the *'aǧâǧ* and *sarâb*, which occur in the hot season, are likewise the work of the *ǧinn*. On hot and bright days, especially about noon, there appear on the scorched plains of al-Ḥamâd many ponds hedged in with bushes and tall grasses.

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The stranger, deceived by the apparition, urges on his tired animal to the water near at hand and wonders why the animal does not itself hurry. But here the beast is wiser than the inexperienced stranger. Those ponds, bushes, and grasses do not rest on terra firma, but merely vibrate in the air and are nothing but a mirage, *sarâb*. At other times again the *ǧinn* raise a strong wind with clouds of dust and sand, which they drive against the Bedouins, trying to blind them, to overthrow their tents, and to entomb every living thing. Such a storm is called *ʿaǧâǧe*. Dreadful are the days and even more so the nights during the sand storms. In the south a tiny dark cloud appears on the horizon. The wind dies down, the sun is enveloped with quivering veils, and a peculiarly depressing feeling takes hold of the people. The camels become excited, and, collecting in groups, stop grazing. The tiny veils grow to a cloud, which covers the edge of the horizon to a considerable height and, steadily rising, sends forth a rumbling noise. Before long there appears a dark wall in front of it, which advances along the whole line. The rumbling increases, changes into a wild roar, the wall comes rolling on, covers everything with dust and sand, carries away whatever resists, and buries what it cannot carry away.

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831x
539x

Ḥarrân jâ lâbes al-mezwi
lâ jâ ba'ad man nazel ğubba
ḥalaft mâ ḳiltaha hazwi
jista'hel al-ḥozen w-al-ḥubba.

Ḥarrân, dressed in a light black mantle,
Oh, that he who has dwelt in Ğubba may live long!
I vowed earnestly
That he deserved both my bosom and k

The loving maiden promises to reward Ḥarrân, who has returned from a lucky raid to the vicinity of Ğubba, a settlement in the Nefûd.

Aḫîl dîrat mselli
w-en ḥâl dûnaha 'asâma
jâ ẓâmer al-baṭn jâ-lli
mâ ṭḏûḳ ṭa'âmen w-lâ ma'
jâ 'ejâl 'elwa halen li
elja ğâ nahâr az-zaḥâma
bârûdahom mustağilli
jakṣom metîn al-'aẓâma
jâ niğmet aṣ-ṣubḥ jâ-lli
hâẓaw 'alejč an-nišâma.

I wish to see the land of Mselli,
Even if scorched deserts divide it from me.
O thou with a sunk-in belly, who
Tastest neither food nor water!
O sons of 'Elwa, of my kin!
And if the day of horror comes,
Their gunpowder will be famed far and wide,
For it breaks the bones of the spines.
O morning star! O thou
About whom the flower of the youth gathers!

821 The lover was dispatched by his chief to look for pasture in the direction of brilliant lightning. On clear nights lightning can be observed even on the distant horizon. The old men among the Bedouins then judge whether it lightens from rain clouds or not and in what territory. "Where do you place this lightning? *wên tḫîl hal-barż.*" "I place it, I judge that it lightens, *aḫîleh* (or *aḫajjeleh*), there or there." If they wish to be perfectly sure, the chief sends out men mounted

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on camels to examine the region in question. This is done especially in years of little rain, when both the Bedouins and their herds are threatened with want. The lover approaches the territory of Mselli of the 'Elwa kin, to whom he is related. Mselli means, according to 'Awde al-Kwêčbi, a sweetheart; according to Ḥmâr, a region in Neǧd. *'Asâma* is a sunburnt desert without pasture or water. The lover, desiring to be near the girl of his heart, must cross this desert. *Niǧmet aṣ-ṣubḥ*, the morning star, signifies in this verse the beloved girl, excelling all others in beauty. In the moment of greatest danger she throws herself against the enemy. Then the flower of the youth gathers around her and, encouraged by her, beats back the enemy.

[821] ● 539 × 831 ×

Al-waǧd waǧdi 'ala ḥurma
low hi 'aǧûzen w-maǧnûna
w-al-faḥad minha čennaha-š-šelfa
w-teṭajjer al-ḳalb be'ajûnah.

Alas, for my grief for a woman!
Even if old and foolish
And with a thigh as lean as a spear blade,
Yet she sets the heart in motion with her eyes.

1. *Jâ râčeben malḥa' tebûǧ ašhab al-âl*
   ejza w-lâ 'alejha radîfen maḥanha
2. *awwal nahârha bass mašjen w-ḏowmâl*
   w-tâli nhârha ṭajjer ar-rabḥ 'anha
3. *w-ekṭa' leha min ṛâjet al-lowz miḥǧân*
   w-estadnîha bin-nâjfa min šaṛanha
4. *telfi-l-bejt rab'ateh čannaha-l-ǧâl*
   low ǧît bejt aṣ-ṣwejḥbi fekk 'anha
5. *fkûk rîžak ṭal'at aš-šams finǧâl*
   w-ḥâjel ṭemân ijâm jenda' ṣaḥanha
6. *čejf riǧlak jâ ḏera' kill mišwâl*
   elja ṭâr 'an serd as-sebâja jaḳḳanha
7. *jâ lejt šarrak jinžesem bên al-enḏâl*
   jâ rabb riǧl ṣwêḥbi 'ef 'anha.

1. O thou who ridest a black she-camel which examines
   the gray quivering air
   On the march and is worn out by no second rider,
2. In the first hours of the day keep her at an easy pace,
   But at its end let pebbles and sand fly from her.

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would deserve, he would need"; *bel-ʿown* (for *beṣ-ṣaḥîḥ*), there is no objection, with the consent of all. 2. *Tawâfîž* or *bel-wafaḳ*, *beṣ-ṣadfe*; *tawâfaḳû* or *taṣâdafû*: they happened to settle it among themselves, they punished each other. 3. *Rṣâṣ* are balls, usually leaden ones. *ʿAdemlijje* is an old rifle with which the marksman is so well acquainted that he never misses his aim. *Saḥar* may mean the lungs, liver, or stomach, while *maʿâlîž* signifies the heart and the arteries leading to it. 4. "My hands have mixed, *anžeḥan*, this powder." The Bedouins frequently prepare their own gunpowder, trusting it more than that sold by the wandering merchants, who mix it with crushed charcoal, while the Bedouin knows that his powder is pure, *naẓîf*. *Anḳaḥt hal-binduḳ*, however, may mean "I loaded this rifle." The sound of a shot is compared to the sound of a meteor falling on a high hill. According to the Rwala this is a frequent occurrence, and they preserve the pieces of broken meteors as keepsakes. 5. Thus ʿAwde threatens to shoot Ršejd, if he does not give up Ṛuṣna. Ršejd would like to marry the girl secretly, but that is no longer possible, as everybody is talking about her and she is looked upon in the same manner as the moon or the dome dedicated to some Mohammedan saint, which can be observed from afar. Both ʿAwde and Ṛuṣna were encamped at that time in an-Nuḳra, a region south of Damascus, where along the old Pilgrim Road to Mecca many white domes were built in honor of various saints. Ṛuṣna is then likened to a dome trodden by no man as yet, hence a virgin. 6. She has very thick hair and her tresses end in ostrich feathers entwined in the hair, *zerânîž*. 7. All that Ṛuṣna handles succeeds, grows, takes life, just as the *ṭrajjâwi* rain gives new life to the grass seed. The constellation of the Pleiades catches water in a large bailing bucket and then pours it over the scorched lowland. *Rijâẓ* are depressions in the bare plains into which most of the water runs, fertilizing them also with the mud it carries along. The seeds of the annuals, which sometimes lie dormant for two to four years in these depressions, begin to sprout after an abundant *ṭrajjâwi* rain, and with more rain the lowland becomes a blooming meadow. 8. The thought of Ṛuṣna quickens the beating of ʿAwde's heart. The camels do not like the pasture in the settled territory; they yearn for the inner desert, to which they proceed either to the east of Damascus or to the south of Der'ât. Near the latter town rises the hillock of

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ousing their wrath to the highest pitch. If twenty camels are o be watered from a well in which the water accumulates but lowly, five men must work hard for full four hours. No vonder, then, that the waterers pray Allâh to help them do heir task quickly and Himself to fill the necessary utensils, *edâd*, with water.

â ṛzajjelen bumm iḏen Oh, that gazelle in Umm Iḏen!
etli maṭabb al-mizen. She goes there where rain fell from the clouds.

The Bedouins carefully watch the rain clouds to judge heir direction and where their sluices may open. They even end a watcher to follow them and, if he comes back with a avorable report (i. e. that the rain has been abundant) they nove to the place with all their herds. Thus a little gazelle, a maiden drawing water from the rain pool by Umm Iḏen, had ome there after having followed the rain cloud which had illed the pool.

Iâ mizen ar-raʿâdi O thou cloud rumbling with thunder!
emṭer ʿala-l-ḥamâdi. On al-Ḥamâd let down thy rain.

Al-Ḥamâd is the western half of north Arabian desert between Palmyra and the Nefûd.

Al-bîr tabṛi ḥâder Into the well should descend
eben ḥalâ'en žâder. A son of honest parents, a strong one.

An *eben ḥalâl* is a man against whose father there is no reproach and on whose mother's name there is no stain. The water in the well is clear, for it flows from a clear spring; therefore it should be drawn only by a man whose face and origin are clean and pure.

Welli ʿağûzen šiba Run from the gray-haired woman!
allâh jikṭaʿ naṣîbah May Allâh cut her fate, for
ted'i ʿala naṣîbah. She curses her son-in-law.

Allâh cuts someone's fate if he visits him with death. *Ted'i ʿala*, she calls upon or implores, is used in both a good and bad sense. *Naṣîb* is the name that a mother gives not only to the man who has married her daughter but also to a man who as yet only calls on the daughter.

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When yawning the Rwejli must also be very cautious, as the throat opens wide during this process and the demon then may let a drop of its urine, *jebûleh*, fall into the man's throat; the urine enters the stomach and causes various diseases.

The Bedouins should also watch the stars most carefully, because they have more properties unfavorable to man than favorable. Wounds will not heal when pierced by the rays of either the stars or the sun. Therefore the wounded person is laid, wrapped in all sorts of covers, in some corner of the tent so as to keep the rays away from him. Whenever people came to me with one of their wounded relatives, they first pitched a small tent behind the one occupied by me, closed it tightly, and then — not before — proceeded to uncover the wound. If a Rwejli loses his way at night, the stars are to blame, for he took his course from a certain star which changed its position imperceptibly, making the man take a wrong direction. Therefore he will not say *"Tiht*, I lost my way," but *"Enǧemt*, I was led astray by the stars." When the stars begin to play with a Rwejli in this manner, even the North Star cannot be depended upon. The best thing to do in that case is to lie down and wait for sunrise. Then the Rwejli can take his bearings himself according to the landmarks and continue his journey.

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cient military ability, or is ailing, or too old. Sometimes the chief's son or one of his relatives is entrusted with the command. But any Bedouin conspicuous for his prudence and bravery in time of war may be promoted from leader of the men on foot to leader of mounted men and may even be recognized as the commander-in-chief. The chief generally tries to gain his favor, marries his daughter to him, and adopts him into his kin, but likewise may bring about his death on finding that the commander does not wish him well. For a leader who rises in such a manner usually deposes the reigning kin and becomes chief himself. Therefore the members of the reigning kin are very careful when choosing a chief and recognize only the most distinguished of their kin. This is also the reason why the dignity of a chief does not pass from father to son as a matter of course.

The commander of the smaller expeditions gives notice to his friends: "We intend to start on foot — or on horseback — on a raid, *nabṛi neḥanšel* or *ne'ajjer*." When some men have declared their willingness to participate, he says to them:

"We shall go when the sign is favorable, *aimedd bel-waǧbet az-zêne*, either on Monday or Thursday."

For the small expeditions dark nights are the most suitable, *lejâl az-zalma' zêne lil-ma'âjir w-al-ḥanšel*. But by far the best is the *lejlet as-sarra*, the last night of the lunar month, when the moon does not appear at all, "as he is then staying with the sun." On clear nights, *lejâl al-ḳamra*, small expeditions are never undertaken. Among the seasons of the year the cold period is the most favorable, as there is not so much danger from thirst, which is greatly feared. On the whole, both small and large expeditions are made preferably in the time of abundance, *rabî'*, when edible plants, good pasture, and plenty of water may be found anywhere. This is the time when the inner desert swarms with raiders of every description.

Preparations for a Large Raid

Whenever the commander intends to undertake a large raid, *jimedd razzâj*, he announces it to the chiefs in substantially these words: "Behold! we wish to go on a large raid under the leadership of the All-Highest. Shoe your horses and prepare supplies for yourselves, *ḥḍû ḥejlkom w-wazzenû zehâbkom*. Behold! ye will assemble at the appointed place on

757 On falling sick a Rwejli instantly ties into his hair or to his head rope some red or green thread as a preventive, *ḥeğâb*, against pain. If he gets worse and the home remedies will no longer suffice, his relatives send for a seer, *ṣâḥeb as-sirr*, entreating him to come and help the patient. A she-camel is promised to Allâh as a sacrifice for restoring health to their sick relative in these words: "O thou face of Allâh, if thou curest this man and liberatest him from the captivity of his disease, I will give thee this she-camel in sacrifice; *jâ waǧh allâh in ṭajjebt hal-walad w-fakkejteh min hal-maraṣ ilak hal-ǧezûr.*"

752 Fractures are healed by a Bedouin versed in the art. He sets the broken bone, lays the limb between narrow boards, and then packs it round with dough made of barley flour, salt, and eggs, or lacking these of tragacanth, *ḥelbe*. This composition hardens like rock. After the expiration of twenty-five days the bandage is loosened but it is not removed until after forty days. During that time the patient must not eat anything sweet and is fed on meat only, or, if that cannot be had, on milk.

752 757 A small wound is called *ṣwâb*, a large one *ǧurḥ*. The wounded man, *ṣawîb*, is assigned a separate corner in the tent always on the windward side, so that no bad odor can reach him. Any scent, *rîḥa*, opens the wound anew, increasing the pain and swelling, *tirfer* or *tizerr*. Harmless are the odors of tar, *ḳuṭrân*, and the drugs of *ḥantîta*, *ǧawelijje*, *ebhel*, *seʿed*, *hawaǧawwa*, *ʿûd al-hawa*, *damm al-eḫwên*, the smoke from the camel manure, *ǧelle*, tobacco smoke, and sulphur. The wounded person stops his nose with the *ḳejṭarân* or *ḥantîta* drug as a protection against injurious odors. Also he must deny himself sweet dishes, which according to the local belief would cause the wound to fester, *jiddi*, still more. At first soap is applied to the wound, later the *subl* drug. The urine of little children, *bowl al-wurdân*, is used in cleaning wounds. [821] As the wound could not heal if reached by the light of stars, the couch of the wounded person is curtained on all sides by clothing and carpets, and he must not leave it even to satisfy his natural wants. If it is intended to camp in the same place for some length of time, a separate small tent is put up for the patient, closed on all sides, *ḥeğra*, and at some distance from the camp. Visitors sit round the tent and converse with him, but no one will go inside except his nearest relative. For there might be a visitor who, having just had sexual inter-

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